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Celebrating our 44th year

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SERVICES AT THE 3RD, 9TH AND 40TH DAY

St. Macarius of Alexandria once asked the Angel who accompanied him for an explanation of the Church's custom to celebrate the 3rd, 9th and 40th days after a death by religious services. The Angel told him:

"When the body is brought to the Church on the 3rd day, the Soul of the dead person receives from his Guardian Angel relief from the grief which he felt at the parting from his body. He received this because of the oblation and praise which are offered for him in God's Church which brings him blessed hope. During the past two days his Soul was permitted to wander wherever it wished and the Angels accompanied it. Since the Soul loved its body, it sometimes hovered around the house in which it parted from the body; sometimes around the coffin where the body had been placed. It passed those two days like a bird which seeks for a nesting-place. But the Soul of one who did good wandered through those places where it had performed deeds of righteousness.

"On the 3rd day He who rose again from the dead commanded that every Soul should be brought to heaven (in imitation of His own Resurrection) that it may do reverence to God. Therefore, the Church has the custom of celebrating oblation and prayers on the 3rd day for the Soul.

"After the Soul has shown reverence to God, He ordered that it shall be shown the different and fair homes of the Saints and the beauty of Paradise. The Soul sees all these things for six days, marveling and glorifying God, the Creator of all. When the Soul has seen all these things, it is changed and it forgets all the sorrow which it felt when in the body. However, if it is guilty of sins, it begins to wail at the view of the delights of the Saints and it reproaches itself, saying: 'Woe is me! How foolishly did I pass my time when I was in the world! Engrossed

(Continued on Page 33, Col. 1)

Give, give, give, give!
Give of your faith in Good Supreme,
Give and make giving your daily theme.
Give to the utmost, though thanks be few,
Give because Christ gave all for you!

WHAT NAME?

This summer we saw on a sign at a local church the notice that the Theotokos would be studied. Children of all faiths were welcome to come to the summer school.

As I drove by I thought that using a word unfamiliar to most people certainly wasn't a very good "advertising" tool. Furthermore, this same parish has quite an inner problem over the use of English or at least a token use of the ethnic language which was used when the parish originated. Why then is a foreign word preferred over the more familiar ones?

The Divine Liturgy and the early church were in Greek "Theotokos" is a more-or-less technical term which was rendered into Church Slavonic as "Bohoroditza." Both terms mean "The Birth-giver of God."

When books were printed in English, some translators continued to use the term "Theotokos"; others changed the word to "The Birthgiver of God" or "The Mother of our God."

However, nowhere in the Orthodox prayers, whether of Greek or Slavonic origin will you see the term "Blessed Virgin Mary" which is often used in the Western Church. For one thing this term can apply to any female whose name is Mary and who is a virgin and a saint! It is not as precise as the terms in the paragraph above.

Our forefathers who came to this country used two terms. They used "Bohoroditza" where Birthgiver was used and "Mater Boha Naseho" where Mother of our God was used.

St. Mary "Svataya Mariya" is a term not to be found in any of the prayers or readings in the Orthodox Church.

CELESTIAL BODIES

"There are also **celestial bodies** and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another." (I Cor 15:40), Oct. 14, 1995.

Throughout history, both Jews and Christians opposed the idea that the movements of heavenly bodies control the destiny of man. However, until the twentieth century, theologians could not understand the periodic changes which occur in individual personality, productivity and spiritual behavior. The changes seem to correspond to changes in the heavens and quacks use these natural cycles to prey upon the ignorant. Today, we know that the periodic changes in a person are due to climactic changes, growth of micro-organisms and allergic reactions. They can severely alter body chemistry and yield unexplained maladies. The non-periodic changes were even more difficult to understand. The astrologers and soothsayers would use a comet or a falling star to foretell or interpret these non-periodic events. Since thousands of astronomic events actually occur each day, astrologers could always find something and their explanations are either naively simple or ambiguous. The Judo-Christian effort to counter these fakes was to consider the stars, planets and comets as guardian angels moving in the dome above the earth, therefore periodic and non-periodic changes in man's life could be related to the intercession of guardian angels and not fate. The approach gave man hope and not make him a victim of destiny.

Even the concept of guardian angels gave Biblical writers difficulty because they believed that the earth was flat, that a huge dome covered the earth and that the stars, comets and planets were celestial beings (angels) moving through the dome. They believed that the stars were at God's feet, and that God's throne

(Continued on Page 33, Col. 2)

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NEWS CHRONOLOGY

OCTOBER 1995

DIED: Fr. Spiro Tanaskoski, retired, in Crown Point, IN. Deacon Vladimir Oleynik in Washington, DC. Fr. George Dyak, retired, Philadelphia, PA.

MANY CHURCHES NOW BEING BUILT cannot take the weight or vibration of bells. To a poor substitute has been the installation of recordings of bells or carillions. St. Nicholas Church in Warren, Ohio decided to go with tradition and they constructed a bell tower near the church which contains a bell which peals out to remind people of the presence of God's Church. It is interesting to note that one of the first actions the communists took against the Church in Russia and the Turks in Greece and other countries was to still the voice of the bells.

RESTORATION OF THEIR ANCESTRAL LANDS is being sought by Lemkos, who were forced out in 1947 in Operation Vistula and when their land was confiscated by the Poles. They have appealed to Lech Wales for the restoration to proper ownership of their lands located mostly in Southern Poland bordering on the Carpathian Mts. Jesse Helms meanwhile is asking that all properties in several former East European lands confiscated from Jews be returned. If land is not returned, these countries are not considered democratic according to the U.S. Government.

ORTHODOX EDUCATION DAY will be held at St. Vladimir's Seminary, 575 Scarsdale Rd., Crestwood, NY 10707-1699 on Saturday, Oct. 7. Divine Liturgy at 9:30 a.m. For info call (914) 961-8313.

THE DANUBE RIVER, the 2nd longest river in Europe, the Volga being the longest, flows through many European countries. Controversy is swelling over building locks and other features in the German section. Abbott Emmanueal Jungclausses, a 68-year-old Benedictine monk, one of the opponents, has erected an 18-foot wooden cross on the Danube's banks in Niederaltaich and "even borrowed a rite from the Eastern Orthodox Church to bless the river and the mystery of that which flows." "The flowing river has always been a religious symbol," he said. "The flowing water is a symbol of transiencem temporality and eternity."

THE MONASTERY OF THE GLORIOUS ASCENSION, P.O. Box 397, Resaca, GA 30735-0397, phone (706) 277-9442 has items for sale which are difficult to find elsewhere. They have burial shrouds, bees wax candles, communion cloths, ilita (covering for antimensia), prayer ropes and incense and much more.

HELSINKI, FINLAND has the Cathedral of the Dormition of the Mother of God, which is the largest Orthodox Church in Western Europe. It was built when Finland was part of the Russian Empire. There are now about 57,000 Orthodox out of a population of 5 million.

IN SOUTHERN CALIFORNIA a federation to promote fellowship and social activities has been formed representing over 50 churches, the International Orthodox Christian Charities and Orthodox People Together. The group will coordinate seminars, conferences, and Sunday of Orthodoxy Services. Call (714) 851-8933 for info.

IN SLOVAKIA the government has appealed to the Conference of European Churches to help it solve problems concerning property disputes between the Orthodox and Greek Catholic Churches. The Conference was founded in 1959 and consists of about 110 bodies of Orthodox, Anglican, Protestant and Old Catholic Churches from all the countries of Europe.

THE ROMANIAN ORTHODOX CHURCH celebrated its 110th anniversary of autocephaly. Orthodox make up 87% of Romania's 22.8 million citizens. Since 1989, over 325 churches have been built making a total of about 8,400 parishes which are served by over 8,000 priests. There are also 367 monasteries with 5000 monastics – monks and nuns.

BAPTIZED IN ANANURI in the Holy Virgin Church was Russia's Defense Minister Pavel Grachev. Ananuri is located about 70 kilometers from the Georgian capital of Tbilisi. His godfather was the Georgian Defense Minister, a long-time friend.

AHEPA, the Greek fraternal organization, now is sponsoring 1,200 housing units in 22 cities. These housing complexes, which are HUD funded, are for the elderly.

THERE IS A Federation of East European Family History Society. For info contact Duncan Gardiner at 216-221-9460.

IN THE GAZA STRIP, nearly 3,500 of the nearly 1 million Palestians are Christians. In Jerusalem, the largest number of Orthodox Christians in decades marked the Orthodox Easter. Over 30,000 faithful filled the Church of the Holy Sepulchre to wait for the appearance of the "Holy Fire." Some of the pilgrims had taken their place in the Church since Holy Friday.

THE LUXEMBORG-BASED EUROPEAN INVESTMENT BANK (EIB) approved financing for restoration of some Orthodox Monasteries on Mt. Athos. The loan covers 85 percent of the necessary restoration. The loan will be given in European Currency Units (ECU) with 1 ECU equalling $1.29 U.S. dollars. The following monasteries will get loans: Ivrion - 3.68 million ECU, Stavronikita - 1.83 million, Simonos Petras - 890,000, and 1.74 million to a women's monastery in Ormylia, which is a dependency of Mt. Athos but is not located on the mountain (women are excluded from Mt. Athos).

HOLY TRINITY CHURCH in Danbury, CT has an unusual history. The parish cemetery is called St. Platon and was the original site of the parish. A church located here burned in 1921. The cemetery received its name from the name of this first church.

•Services at the 3rd, 9th...

in satisfying my own desires, I passed the greater part of my life carelessly and did not obey God as I should have so that I could have been given these same glories and graces that I have seen these past days. Woe is me poor wretch!' After having seen the joys of the Just for the space of six days, the Angels lead the Soul again to God to do reverence. Therefore, the Church does well, in that she celebrates service and oblation for the Soul on the 9th day.

"After this, the Master of all commands that the Soul be conducted to Hell, and there it shall be shown the places of torment and the different divisions of Hell. It shall also see the different types of torments of the ungodly, which cause the souls of these sinners to groan continually and to gnash their teeth. The Soul is taken to these various places of torment for thirty days, trembling for fear that it shall be imprisoned here.

"On the 40th day the Soul is again taken to do reverence to God; it is then that the Judge determines where the Soul shall be sent according to its deeds. Therefore, the Church does right in making mention of the baptized dead on the 40th day."

It is also customary to have the Panahida (Requiem Service) celebrated on the birthday, name-day and death-day of the departed.

We have received numerous requests concerning the services on the 3rd, 9th, and 40th day. Hopefully, the above articles adapted from the Service Book compiled by Isabell Hapgood shall answer some of the questions.

ALASKA FUND

Sending copies of The Orthodox Herald to Alaska this month are: Carolyn Herman, Paul Laskovich, Steve Pelak, Paul and Doris Rusinko, Emil and Ann Kaye, Ethel Watlock, Mary Petras, Johanna Wagner, Olga Kozlowski, Marian Barber, Anonymous, Ann Smerechnak. In memory of Sam Petrochuk. Helen Dzugan in memory of Mary Spack of Philadelphia.

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Blessed are they who can give without remembering; and take without forgetting.

•Celestial Bodies

and Heaven were physically located just above the dome. This ancient belief meant that when one passed through the multitude of stars in the dome, one physically stood before God. During the Middle Ages, this belief was represented in many Orthodox and non-Orthodox paintings. Our teaching of Heaven today is not far removed from this naive approach.

With the invention of the telescope, it became necessary to re-evaluate theological astronomy. Theologians now recognize that heaven is not a physical place in the sky but a spiritual domain which cannot be attained by living individuals. They also recognize that the spiritual concept of Heaven was contained in the Gospel descriptions, but that the interpreters of the Gospel, did not break with the ancient Jewish teaching of a dome above the earth and Heaven's location.

Because the Bible authors used terms which were widely believed and understood in their day but have now been identified to be scientifically incorrect, many passages in the scripture are hard to understand Celestial bodies (stars, comets, asteroids, etc.) have little meaning in these passages; however, if we examine the truth of the passages and substitute angels for stars, celestial bodies, comets, etc. we see God's message of hope and salvation. e.g. If in the Corinthian passage above and in the Apocalypse of St. John (1:20) the stars become angels, the passages describe the intervention of God in man's life. The same substitution in Jud 5:20 and Dan. 8:10 then explains the war in Heaven and the eventual expulsion of Lucifer.

Literal translation of the Bible leads to difficulty and the church has always taught that we must find how it was interpreted by the Holy Fathers. We are to read the Bible not as isolated individuals, but as members of the Church. The Bible is the book of the Church, and so our decisive criterion when seeking to understand the Bible is always the mind of the Church. We must study the scripture for only in this manner can we truly learn God's message of salvation for man.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton

ETHNIC CHUCKLE

Dorohaya Tyotya Marea,

Yak tam kolo vas? Toot shitko eeda alright noh yah taka busy. Ja jarovala vegetables ot me garden. This year yah mala mnoho green beans-strutchki ee oogorke. Me staree ida mushroom picking with frienda ee yah canuyu totee hribi. In few weeks, ohn preneshe pot-penki ee yah budu sushitee. Yak vasha zaharodka rodeela?

Vuyko Vasili nas invited nah birthday party yeho grandson, Michael. Just think ohn ushe five rokee old. Yak time flies! Me malee nice time. Djiti male fun nah vonka nah patio a me starshe bulle uh houszhu deh air condition. Me bal-lakalee, yeelee ee peelee doh four o'clock. Children's party was over.

Vuyko poklikal Mihaila do sebe ee yemyu kazhe: "Michael, I'm taking you to my barber for your first haircut. Let's go!"

Michael smotrit nah Vuyka ee kazhe: "Dedo, I don't want to go to your barber."

Vuyko said: "Come on Michael. You go with me. The barber won't hurt you."

A Mihail tam stoyet ee doesn't move. Yeho Mama ee Vuyko takee embarrassed! Mama kazhe: "Michael, don't be difficult. You were excited about getting your haircut in a barbershop. Now go with Dedo."

Mihail started to barz plakatee: "Dedo, please I don't want to go to your barber shop to get my hair cut."

A me shitke started to uzpoykoit yeho: "Michael, the barber won't hurt you. Michael you promised your grandfather. (Dedo) Michael, you're a big boy now. ee tak dalyeh."

Vuyko bral yeho nah lap he kazhe: "Michael you've gone with me many times. You like the barber. What's the matter, you to tired from your party?"

Mihail finally peshol doh papee eeh yemyu doh ears quietly said: "I don't want to go to Dedo's barber. I don't want him to make a hole on the top of my head like he gave Dedo." Me tak za smeyalee-saw zhe me dumam zhe me puchnem! Vuyko malo lisi ee boysik dumal zhe yeho barber bral yeho volosee!

Anyhow, Tyotya Marea everything came out dobree. Vayko Vasili promised him zhe barber neh budey bratee hair off the bald-top of his head ee ohne peeshleh doh barbera nah tot important haircut the little hand of Michael clasped into the velika ruka of Vuyka Vasilia.

Budte Zdrove,
Hanya

GOD WITH ME

Imagine yourself as actually looking at all your difficulties lined up against you.

Then realize you have something that can overcome them all. As you face these enemies of yours: discouragement, frustration, disappointment, hostility, weakness, stress; ask yourself, "What shall I say to these things?" And the answer is "If God be for us, who can be against us?" (from Romans 8:31)

Now spend a minute realizing that God is for you and say this affirmation, "God is with me. God is for me. God is greater than all these things."

Then visualize the enemies of your peace and happiness as retreating, giving way before God's power.

Personalize the text by saying: "If God be for me, who can be against me?"

Place this statement where it will always be before you. The repetitive use of it will give you an enormous sense of God's presence and a powerful feeling of victory over your troubles.

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It is easy to lose interest in a church in which we have nothing invested.

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Fr. W.B. Stroyen, Ph.D., Editor

BASIC FACTS (3)

Orthodox doctrine teaches that the Nicene Creed is to be used only in its original authoritative form. The first seven articles of the Creed were formulated at the Council held in Nicea in the year 325 ending with the words "And ascended into heaven and sitteth at the right hand of the father."

The last five verses were added at the next council which was held in Constantinople in the year 381. This Council then added the part which tells us how, among other things, we are to believe in the Holy Spirit. Thus, the Orthodox version says that "the Holy Spirit proceeds from the Father," while the Western Church has added what is called the "filioque phrase, which makes it read: "the Holy Spirit proceeds from the Father and the Son."

This addition seems like a small addition but it carries great theological implications. Enough that it has served as a stumbling block to the unity of churches.

However, it is interesting to note that when Patriarch Bartolomew served part of a liturgy which combined forms of both the Orthodox Liturgy and the Roman Catholic Mass on June 29, 1995 in the Vatican in Rome, both he and the Pope recited the Creed in Greek omitting the filioque.

It has been brought to our attention, that Bishop Pataki of the Byzantine Catholic Church had sent an Episcopal Order to parishes in his diocese in Parma diocese that the Nicene Creed was to be said without the Filioque.

Study the Creed, it gives you a good picture of what you adhere to as a member of the Orthodox Church. When Cathechism classes were held decades ago, studying the various articles of the Creed was of primary importance. Today, some of our religious education classes neglect it to emphasize Bible stories.

MISSION FUND

Literature goes to do Mission Work. Helping are Paul Laskovich, Carolyn Herman, Steve Pelak, Paul and Doris Rusinko, Emil and Ann Kaye, Ethel Watlock, John Petras, Johanna Wagner, Olga Kozlowski, Marian Barber, Anonymous, Mary Kolotila, Ann Smerechnak. In memory of Sam Petrochuk.

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Bad habits are like a comfortable bed, easy to get into but hard to get out of.

Dabs of Thoughts

There is a difference between many Orthodox today and those several generations ago. It seems that today we have lost warmth for the faith even though we have so many opportunities to learn about it. We have the services in a language which is native to us, we have religious education classes and hundreds of books available. In years gone by our forefathers were pious and God-fearing even though they may have not known much about the faith.

Forgive my sin and faults for all the years gone past. The years ahead I give to You however long they last.

Our society is a mobile one, we tend to leave the town where we were surrounded by family and relatives who encouraged us to adhere to our Orthodox Church. That cohesive factor is now gone as people move for purposes of health, employment, education, affluence or retirement. Once gone they tend to shop for a parish and even a faith which they find personally suitable.

Trust not the world. It never pays what it promises.

It seems so long ago, but in the bylaws and tradition of many parishes widows and those over 65 were exempt from paying "dues." These people are now carrying the greater part of the financial responsibility in many parishes.

Always put off until tomorrow what you should not do at all.

Today's parents have all but given up the traditional method of naming their new borns. For example, in Russia, a child was usually given the name of the saint commemorated on the day the child was born. In Carpatho-Russia, on the other hand, the eldest son was named after the father, the second after the grandfather on the father's side, the third after the grandfather on the mother's side. The girls were usually named in the following order: the eldest was named Mary, the second Anna and the third Helen. The children that were born later were given names of other relatives, so that the same names were recycled in families over and over.



EDITORS' NOTES

Perhaps expectations were too high for the meeting of SCOBA hierarchs which took place at the Antiochian Village in Dec. '94, but no one expected them to be dashed so swiftly and unilaterally. Because the various Orthodox jurisdictions may not at this time be permitted by their overseas superiors to consolidate into an organic unit does not mean that they should not be unified in joint ventures and statements to firm-up faith as a witness in America.

This has been started years ago and these efforts should not be abandoned but should be expanded. For example, the annual appearance of an Orthodox contingent each January in Washington, D.C. underscores the anti-abortion position of the Orthodox Churches. Joint Sunday of Orthodoxy services express the commonality of Orthodox belief. The Boy and Girl Scouts have a unified program and have Orthodox services at the yearly Jamboree. At some colleges, Orthodox groups are formed now and then and while some go into hiatus, others have been active enough to start missions. Seminarians from all jurisdictions have formed an organization which meets at regular intervals. Theologians have formed an organization which transcends jurisdictional lines.

Perhaps the latest venture is the IOCC, a charitable organization which is sponsored by SCOBA. It is now the main organization which dispenses food, clothing, medicine, etc. to the needy around the world. The Orthodox Christian Mission Center in St. Augustine, FL is also a joint Orthodox charitable organization.

There are many Orthodox laymen who are concerned about their Orthodox Church. They are meeting and forming groups like Orthodox People Together, which is a network of Orthodox Christians dedicated to united witness in North America.

All these are a start but we can do more. Perhaps, selected seminarians could spend a semester at another seminary. This could extend to staff members as well. Most jurisdictions have camp in the summer, why shouldn't these take all Orthodox children within a certain area. As it is at the present time, although a camp can be a few miles away, a child may have to travel hundreds of miles to go to an Orthodox camp of its own jurisdiction. Conferences on problem-solving should be set up. These could deal with economics, political influence, social pressure, ethical and moral concerns. These are mutual concerns of all Orthodox groups. Perhaps, the place we are most lacking is in a unified effort to have publicity in newspapers. Not only each jurisdiction, but every parish acts independently resulting in zilch articles.

These are just a few suggestions. They certainly do no infringe upon the authority of jurisdictional independence; but unity of some aspects is necessary if we are to function and be recognized as members of One Orthodox Church – a church which has been in America for over 200 years.

Fr. Basil & Matushka Nina Stroyen

WROTE IT HIMSELF

When we read from Galatians 6:11-8, we note that the first sentence says: "I have written to you with my own hand!"

St. John Chrysostom had the following to say about this reading: "He (St. Paul) has written the whole letter himself, which was proof of great sincerity. In his other Epistles, he himself only dictated, another wrote, as is plain from the Epistle to the Romans, for at its closing it says: 'I Tertius, who wrote the Epistle, salute you' (Romans 16:22)...And this he did by necessity, not merely from affection, but in order to remove injurious suspicion... What is made the meaning of 'to make a fair show in the flesh?' It means to be esteemed by men. As they are reviled by the Jews for deserting the customs of their fathers, they desire, he says, to injure you, so they may not have this charged against them, but vindicate themselves by means of your flesh. St. Paul's object here is to show that they did not act this way from respect to God."

* * * * * * * *

Some people think prayer has failed because God has not accepted their judgment in the case.

TO TEENAGERS:

Some day when my children are old enough to understand the logic that motivates a mother, I will tell them:

I loved you enough to ask where you were going, with whom, and what time you would be home.

I loved you enough to insist that you save your money and buy a bike for yourself even though we could afford to buy one for you.

I loved you enough to make you take a Milky Way back to the drugstore (with a bite out of it) and tell the clerk, "I stole this yesterday and want to pay for it."

I loved you enough to stand over you for two hours while you cleaned your room, a job that would have taken me 15 minutes.

I loved you enough to let you see anger, disappointment and tears in my eyes. Children must learn that their parents are not perfect.

I loved you enough to let you assume that responsibility for your actions even when the penalties were so harsh they almost broke my heart.

But most of all, I loved you enough to say NO when I knew you would hate me for it. Those were the most difficult battles of all. I am glad I won them because, in the end, you won something too.

With Love,
YOUR PARENTS

PRESS FUND

We're still going strong with your help and encouragement. And we sure do need both! A big Russian Thank You - Spasebo to Dorothy Demianovich, Paul Laskovich, Paul and Doris Rusinko, Irene Allen, Olga Peck, Mike Ozimok, Michael Kuchka, Vera Mooney, Rose Koszick, Vera Hubiak, Albert and Olga Gessner, Georgeann Klipa, Ethel Watlock, Rosemary Hill, Helen Kozak, Helen Wichart, Jewel Rhodes, William Mamay, Marian Barber, Anonymous, Vera Cibulsky, Mary Petras, Mary Ann Carmack, John and Geri Petronka, Mary Kochmaruk, Magdeline Semenik, Alexandra Spanovic, Olga Kozlowski, Marian Papp, Mary Kolotila, Ann Smerechnak. Helen Dzugan in memory of Mary Spak. Johanna Wagner in memory of her parents Mary and Stephen Feltovich, Brother John Feltovich and brother Michael who died Sept. 1, 1988. Vera Fairchok in memory of her husband Walter who died on Nov. 15, 1994. Helen Smereka in memory of Matushka Ludmilla Buketoff Turkevich who died April 11. Carolyn Herman in memory of her father John Hutchko. Steve R. Pelak in memory of his mother.



Anyone visiting my sister Elizabeth is lucky when she has a container of these Slavic Squares to serve along with a cup of coffee. She has tried them with shortening other than butter but says that the ones made with butter are far superior in taste and texture. These keep well in the refrigerator.

Slavic Squares

1 cup butter	3 cups flour
1 cup sugar	1 cup ground nuts
2 eggs, beaten	Lekvar or jelly

Cream butter and sugar. Add eggs, beat until light. Add flour, blend well. Add nuts, blend. Spread dough evenly on a greased 17x11 pan. Cover dough with lekvar or jelly. Bake at 350 for 35 minutes. When cool, sprinkle with confectioners sugar. Cut into squares.

Liz's ideas:

1. Strip topping using lekvar and jellies.
2. Reserve small amount of nuts and sprinkle on top before baking.
3. Dried apricot filling is also very good.
4. Top each half of dough with different topping.
5. This recipe can be halved and baked in a 9x12 pan.

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If we enlarge upon our blessings like we exaggerate our troubles, the troubles would decrease.

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OCTOBER 1995

1 **Heb 9:1-7 - Sunday**
2 Eph 1:22-2:3
3 Eph 2:19-3:7
4 Eph 3:8-21
5 4:14-19
6 Eph 4:17-25
7 1 Cor 14:20-25
8 **2 Cor 6:16-17:1 - Sunday**
9 Eph 4:25-32
10 Eph 5:20-26
11 Eph 5:25-33
12 Eph 5:33-6:9
13 Eph 6:12-18
14 1 Cor 15:39-45
15 **2 Cor 9:6-11 - Sunday**
16 Phil 1:1-7
17 Phil 1:8-14
18 Phil 1:12-20
19 Phil 1:20-27
20 Phil 1:27-2:4
21 1 Cor 15:58-16:3
22 **2 Cor 11:31-12:9 - Sunday**
23 Phil 2:12-16
24 Phil 2:17-23
25 Phil 2:24-30
26 2 Tim 2:1-10
27 Phil 3:8-19
28 2 Cor 1:8-11
29 **Gal 1:11-19 - Sunday**
30 Phil 4:10-23
31 Col 1:1-2, 7-11

BIBLE STUDY

Leading a good Christian life, according to the teachings of the Church, is very difficult, especially for those who live a distance from any church. The problem has existed since Apostolic times. St. Paul wrote a letter to the Philippians in which he attempts to advise them. We will read this advice on October 23 in Phil 2:12-17.

St. Paul knew that it was easier for the Philippians to be obedient to the mind of Christ when he was with them. They had before them Paul's powerful example, his counsel and his faith to draw upon firsthand. Now, in his absence, they must continue their difficult obedience without having him to lean on for support. In this Letter, he gives them some advice to follow while he is absent.

"Work out your own salvation" was one of his exhortations. Another is for them to obey and trust in God rather than themselves alone. They are also to seek goodness by giving themselves over wholly to the grace of God in Jesus Christ, putting their whole trust in that. Christians must transfer their trust from themselves to God. This is what St. Paul taught.

He believed that a Christian should continue to fight this battle between the trust in himself and the trust in God until the Lord gives him the final victory.

St. Paul reminded the Philippians that they must continue in their obedience to the Lord while he is no longer there with them. Perhaps he felt that the Christians at Philippi had been leaning on him too much while he was with them. Now, however, he tells them that they must learn to lean upon the Lord who cannot be taken from them. His goal was to lead the people at Philippi into a complete dependence upon God. He did not want himself to become the Lord's proxy or substitute.

Yet, if he is to do this he must have their dependence on himself, of a sort, in a degree; and the right way of securing this is to be the kind of person he is – one who himself practices that self-commitment to obedience to Christ and His teachings which he preaches to them.

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Do you look inward or outward?

...He that is without sin among you, let him first cast a stone...(John 8:7)

My neighbor, who rarely attends church services, tells me that when he does go he sits in the front pew so that he will not be disturbed by seeing the hypocrites in front of him. Most of us who worship regularly feel ourselves to be so much in need of forgiveness that we are not qualified to judge the other sinners around us. The men who were ready to throw stones at a poor, sinful woman stole away ashamed when Jesus uncovered their own guilt. It has been well said that he who lives until he is stoned to death by one without faults will be immortal.

Forgive, kind Father, our hidden and recognized sins, and give us a spirit of love and charity toward all others. Amen.

